EAST WEST 東西報

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SPECIAL COLLECTIONS

Six Co. journalist ban significance

By L. LING-CHI WANG

The following article is a first-hand account of what happened to L. Ling-chi Wang, one of the East/West reporters, during a press conference called by the Chinese Six Companies. The account offers some insights into the manner of operation used by the Chinese Six Companies in the past century.

—Editor.

On Thursday, October 28, I was one of the many reporters present at a press conference called by the century-old Chinese Six Companies at its austere, richly decorated meeting hall. The old Chinese decor provided an atmosphere of solemnity, if not authority.

The purposes of the press conference were to denounce the recent decision of the United Nations to replace the China seat with the People's Republic of China and to reaffirm the Chinese Six Companies' "uncompromised loyalty" to the Republic of China in Taiwan. For an organization that has staked all its resources and energy for years on a regime that was just rendered illegitimate and nonexistent by an overwhelming majority of the UN, the occasion was more than a routine press conference. Recent rapid changes in U.S.-China relations have seriously challenged the legitimacy and credibility of the traditional power elite in Chinatown. The organization's alleged power and control of the Chinese community is indeed crumbling; the alleged loyalty to the regime in Taiwan in fact does not exist for thousands of Chinese-Americans who owe their loyalty instead to the United States.

THE CAST

To the best of my knowledge, present were reporters from KTVU-TV, KRON-TV, KPIX-TV, KGO-TV, KQED-TV, two radio stations, S.F. Chronicle, S.F. Examiner, Oakland Tribune, Dr. Wolf from a West German television station, two reporters from Young China, one from Golden Star Chinese radio, and another, Caucasian reporter from East/West. These reporters were later joined by reporters from Mon Wah Weekly and Kiu Kwong Pao. I personally know most of the reporters from both the Chinese and English presses, including Dr. Wolf from West Germany, here to make a documentary on Chinatown's reactions to Nixon's impending trip to Peking and the UN decision.

Also present at the press conference were Rev. T. T. Taam, a retired Methodist minister and the president of the Chinese Six Companies for the next two months; John Wong, a sewing factory operator; George Jue, a restaurateur; C. H. Mock, a flower shop operator; John Yehall Chin, a CPA and a Human Rights Commissioner; Doon Yen Wong, advisor of Chiang Kai-shek and an importer of Taiwan mushrooms; S. K. Wong, a food importer; Thomas Tong, owner of a travel agency and a Chinese radio station; Kalfred Dip Lum, a retired political scientist; Steve Jeong, a realtor; H. K. Wong, a public relations man, and a few persons I did not know. There were also two or three parents with children in the back of the hall; they were parents from the "Freedom School." With only a few exceptions, I knew most of the people in the meeting room and had had dealings with them previously in varying degrees. Almost all of them knew of my association with East/West.

CORDIAL RECEPTION FIRST

When I first walked into the conference room, my presence was immediately felt. But there was no objection raised about my presence. In fact, Rev. T. T. Taam first greeted me and gave me a copy of his press statement and modestly told me that he was not sure he would be called upon to give a statement. Shortly, Kalfred Lum walked up to me and gave me his press statement. I thanked him for it. Almost immediately, a third man gave me a copy of a statement in Chinese issued by the Chinese Six Companies. I was delighted by their cooperation and accommodation. I sat down in the back, next to a mother with a baby. The mother later became one of the many witnesses to the ugly incident.

It didn't take me long to read those statements. I got up and exchanged greetings with people I knew.

AGITATION BEGINS

Suddenly an unidentified man walked up to me and asked me if I was a reporter. I identified myself as a reporter from East/West. He seemed rather concerned about something and asked me if I was going to ask any questions during the press conference. I had little doubt that they did not want any embarrassing questions asked during the press conference. My presence apparently was a threat to them. In reply, I identified two reporters from the Chinese press present and I asked the two men if the two reporters from Young China were invited. (I know the two reporters from a series of recent press conferences held in Chinatown). They could give me no answer. They left. I knew they would come back, so I tried to look for persons I knew to find out why I was being singled out. But before I had a chance to spot anyone, the two came back with Foo Hum behind them. They shouted, "You are not invited! Get out!" They were intensely angry. They repeated their demand at least twice. I asked, "Is this not a press conference? If I am a reporter, why can't I stay?"

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STATEMENT BY REPUBLIC OF CHINA POLICY ADVISOR

The following is a statement by Mr. Doon Yen Wong, National Policy Advisor to the President of the Republic of China, issued by the San Francisco Chinese Six Companies to the press on Thursday, October 28, 1971:

It has come as no surprise that Communist China is admitted to the United Nations. But the expulsion of a Charter Member of that organization is a shock to the American people, as it must be to the conscience of the world.

The Republic of China traces its roots right here to San Francisco, when another tyranny, the Manchu Dynasty, was overthrown to be replaced by a Republic.

Let those who have voted to oust the Republic of China explain their vote.

Did the Republic of China violate any canons of civilized international conduct?

Has the Republic of China ever been untrue to the spirit of the United Nations, of which it was a Charter Member?

There is a conscience in the world that yet remains free, and the people of the world must consult their own conscience to determine whether the Republic of China deserves to be ousted by votes of lesser nations—lesser in population, resources or internal reform.

This foul deed will stand as another Munich—the sacrifice of a loyal, dependable member of a United Nations on the altar of appeasement.

Communism has been appeased.

Let all free men ask themselves what this portends for the future.

Appeasement of tyranny was the opening of the floodgates to World War II.

It is not the Republic of China that has been shamed.

The expulsion of the Republic of China has exposed the cynicism and the moral bankruptcy of United Nations.

The Republic of China remains grateful to the United States as a friend, a staunch and dependable friend.

LODGE HONORS CHINESE MASON

SALINAS—Dr. William Wong, Salinas member of the Chinese Acacia Club, was appointed Grand Standard Bearer for the coming year at the conclusion of the 122nd Annual Communication of the Grand Lodge of Free and Accepted Masons of California and Hawaii. Approximately 3,000 delegates were in attendance.

Prominent Masons from other jurisdictions were also in attendance. Among them were Past Grand Master T. F. Wei and Senior Grand Warden Theodore Way of the Republic of China.

Six Companies eject writer from meet

By RICHARD SPRINGER

A staff writer for East/West newspaper was shoved out the door of Six Companies headquarters last Thursday at noon and denied entrance to that organization's press conference explaining their reaction to the expulsion of Taiwan from the UN.

L. Ling-chi Wang, who has been writing for East/West for three years, faced a press credential challenge by an angry group of Six Companies members, and when he did not satisfy their demands, was energetically pushed by one of their number out of the Stockton Street headquarters, while six or seven of the members shouted encouragement and made sure Wang could not re-enter the conference.

During the press conference, one of the Six Companies Directors, John Chin, said he personally did not witness the incident, but was told the reporter did not show the proper credentials. Chin said Six Companies believes in freedom of the press, but rules must be obeyed, and only representatives of the press could be admitted.

This reporter was present at the conference and was admitted without being asked to show his credentials. Likewise, this reporter did not observe any other member of the press being challenged on his or her credentials. There were several Chinese reporters who were admitted to the conference, which was called only for the English-speaking press.

Professor Kalfred Dip Lum, when asked by one of the reporters about opposing viewpoints and ideologies of the press, said there was one leftist paper in Chinatown and that East/West newspaper was "leaning toward the left." He was challenged on that statement by this reporter and by Ling-chi Wang, in interviews to the press after the conference. Wang described East/West as a paper with a "moderate" political viewpoint.

Ling-chi Wang has long advocated the admittance of Peking to the UN and been very active in liberal and progressive politics, and it was suggested by this reporter that a personal feud was behind Wang's removal. This was denied. East/West also editorialized about Six Companies in the Oct. 27 issue and this could explain Six companies' reactions.

At the conference, the directors stood behind Taiwan and harshly criticized the UN action. Professor Lum called President Nixon a "political opportunist" who "is trying to build up his own prestige." Lum, a retired political scientist and a republican, said this nation has "the wrong political leaders."

Director George Jue claimed that almost 100 percent of Chinatown was behind the Six Companies' firm backing of the Republic of China. All the directors expressed the sentiment that the seating of mainland China in the UN was an immoral act.

Several of the reporters became impatient with the unbending stance of the directors and began asking leading questions about the possibility of taking mainland China from the Communists, but Dr. Lum maintained that "moral" leadership would triumph eventually and the democratic tradition of the Chinese people would overcome Communism. Dr. Lum also said that the UN was "moving toward the left" and "already disintegrating."

After the meeting, Ling-chi Wang was interviewed by the press and claimed that he was singled out by Six Companies, since other Chinese members of the press were admitted without inspection. He also stated that it was not true that Six Companies represents anywhere near 100 percent of Chinatown.

Another grocer killed

Another Chinese grocer was shot in the Bay Area last week, this time in the Western Addition of San Francisco last Wednesday.

John Eng, 41, was gunned down by a pair of robbers in front of his wife and young daughter as he stood behind the counter of his small Lexington Market at 2789 Bush St.

The holdup took place at about 3:40 p.m. when the men entered the family-operated store. They were not wearing any masks or facial covering.

"One man carried a gun and said he wanted all the cash. He took about $100 in cash," a police inspector said.

The holdup men then threatened to shoot Eng's wife and daughter.

"Mrs. Eng pushed her young daughter under the counter for protection and it was about this time that Mr. Eng was shot through the left eye."

Police described the shooting as a "vicious, unprovoked assault."

"They offered no resistance at all. There was no excuse for the shooting."

Eng was taken to Mission Emergency Hospital and then transferred to San Francisco General Hospital where he died the following day.

Both robbers escaped. They are described as black youths between 16 and 21 years old, about five feet ten inches tall. Police are also seeking a third black youth who drove a suspected getaway car described as a purple or maroon Buick or Oldsmobile Toronado.

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EDITORIAL

OUR POSITION

East/West was founded five years ago dedicated to provide Chinese-Americans with a forum and to promote Chinese-American welfares. With a deficit budget and relying mostly on volunteer labor, keeping the newspaper going has not been an easy task.

Few readers outside of San Francisco Chinatown understand that East/West also ran into other difficulties: 1. Traditionalists who oppose change of any kind. 2. Underworld elements who resist any publicity and view any newspaper as a threat. 3. Pro-Nationalists who claim that any Chinese newspaper must pledge allegiance to the Nationalist government and 4. Pro-Communists who cannot understand why East/West still provides space for pro-Nationalist writers.

Partly or wholly due to these elements, East/West's office was hit once by planted cherry bombs, twice by shattered window frames. One of our editors was jumped by a gang and worked over in the street. And there were other incidents of theatened law suits and schemes to intimidate East/West and its personnel.

The latest incident involving one of our writers and the Six Co. is but one of a series of events which shows how the organization is controlled by a few who tried to dominate our community, by intimidation and by force if necessary.

We want to restate our position. We feel that Chinese-Americans should involve themselves with American politics and divorce from Chinese politics, be it Taiwan or Peking. We feel that Chinese-Americans should promote better relations with other Americans.

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CHINESE HERITAGE

Dear Editor:

I have been subscribing to East/West for several years for the sole purpose of learning not only of the traditions and customs of my native land but also concerning events of interest, written in a simple, concise manner, which affect our people—legislation, etc., so that, in turn, I might keep our own people informed.

Since I can neither read nor write Chinese, I have been at a total loss when members of the "older generation" or those who have recently arrived ask me "do you know this—or what does this mean?" and they continue by mentioning that they read it in the Chinese newspapers.

The news media exerts a great influence upon its readers. I have not been too pleased with some of the writings of Jade Fong or with some of the letters to the editor. Youth has a tendency to turn its back on traditions; therefore, a columnist should not "poke fun" at customs or traditions, but should devote time and talent in explaining the traditions to readers in simple language. Our Chinese heritage is a great one. I am very sorry now that I did not listen to the legends my mother often told when we were younger—because we were indifferent, she discontinued sharing these priceless stories with us.

I have not learned too much of the traditions of our people or the symbolic meanings or teachings.

Recently, there has been much enthusiasm about Red China. It is true that Chiang Kai-shek did not do much for the good of China after World War II, but have we forgotten so soon the terrible influence of Communism among our people who lived on the Mainland —friend turning against friend; relative against relative—the starvation—the brainwashing—the holding of hostages pending receipt of money from the States and often while money was being sent, the hostage was tortured and in some instances, the hostage was already dead.

The Free Chinese in Formosa should not be shoved aside to make room for Red China. Our people, so I have been told, are a freedom-loving people, and Formosa and Taiwan provided freedom for those who were fortunate enough to flee from the Mainland.

Let us not imitate the groups we see making the news—in rebelling against what we know not; in destruction; in using obscene language; in translating Chinese verbatim into English—there is so much that is wonderful about the Chinese—let's share our good traits with the world!

L. L. Kim
Baltimore, Md.

the CHI-am corner

By Jade Fong

THAT ANOTHER WORD ON BUSING . . . My thanks to the many parents who took time out to keep the communication channels open on the busing issue. I've read and re-read your letters with as open a mind as possible, and purposely waited until now to answer them to insure that my response will be as unemotional and as well-informed as possible. Unfortunately, because of the many letters and the lack of space, I cannot print all of the letters in full. So instead, I will try to bring up and respond to the main arguments that were presented in these letters and hope that by doing so, I will have presented these parents' and my viewpoints as clearly as possible:

1. We parents against busing do not say that the magnificent plan to integrate en masse will not benefit all children. No one really knows that it will; not even the people who devised the whole thing. Parents against busing are, first of all, against BUSING as well as the dictatorial method in which it has been imposed upon us. We are *told* that our children must go to a school in another district (a district so far away they need a bus to get there). These 'dictators' completely disregard our personal and/or financial involvement which was our own choice. A large percentage of parents rented or purchased housing in a neighborhood they wanted to be in and even chose it because it was within walking distance of a school for their children. Now, a few Revolutionists tell us in effect, 'Sorry, Charlie. You made your choice but *now* you won't get what you thought you would' (and spent all that money for)."

I'm glad that some parents feel that integration *might* work. But without busing, how can integration be achieved? And unless it is tried, how will anyone know whether school integration is beneficial or not? We all know that the housing pattern in San Francisco is such that it does not allow children of different races or of different socio-economic backgrounds to attend the same neighborhood schools. So according to the conclusions of Stanford Research Institute's study on alternate means by which racial balance in San Francisco's public schools might be improved, of all methods considered, "Two-way busing improves racial balance significantly." (See Stanford Research Institute's *Research Memorandum No. 8—Summary Report, Improving Racial Balance in the San Francisco Public Schools,* May 15, 1967, p. 6.)

And for the convenience of the parents and children, school buses are provided. But as one judge has previously ruled, parents who are against buses (although according to the National Safety Council a school bus is 64 times safer than riding in the family car, five times safer than riding on any other kind of bus, four times safer than riding on a train, and twice as safe as flying on a scheduled commercial airliner) can use any means of transportation as long as the child gets to the school he is assigned to.

As to the "dictatorial method" used to enforce integration, I think we must all realize that if it weren't for the "dictatorial" power of the Supreme Court, the rights guaranteed to us by the Constitution would not be ours. However, our "dictators" do listen to both sides of every issue before deciding on the best course of action to take. In the case of school integration, it took the courts over 20 years of deliberation, of listening to lawyers who presented strong evidence for and against integration before they finally decided in 1954 that school integration was the best answer to "equal educational opportunity" for all children. The decision was based on the argument that separating a child from others based on race makes the child feel inferior and as a result less motivated to achieve. (See *Brown v. Board of Education of Topeka* decision of May 17, 1954, or better yet, Oliver Brown's *Argument: The Oral Argument Before the Supreme Court in Brown v. Board of Education of Topeka, 1952-55* for all the arguments that were presented before the Supreme Court by both factions of the issue.)

2. "The children are too young to be bused," or "Making friends and understanding people of other races comes with growing up, not forced busing."

Most educators would agree that the younger the child, the more effective the integrated classroom situation will be for him, because by the third grade, children's attitudes are already pretty well set. (See Gordon Klopf's *Integrating the Urban School,* Teachers College, Columbia University, 1963, p. 64; Neil Sullivan's *Now Is the Time,* Bloomington, Indiana University Press, 1969, pp. 2, 103, and 13; and Judith Spellman's *Dimensions of Equality of Educational Opportunity,* Menlo Park, Stanford Research Institute, 1967, p. 21.)

3. "In *this* generation teachers, recreation leaders, club leaders, churches, community leaders, etc., even parents are more aware and usually better educated and sophisticated. They are making efforts never thought of before, much less attempted in your school days, to teach children and themselves how to get along with fellow human beings."

In answer to the "teachers" bit, I wish to quote The Association of Chinese Teachers' stand on integration, taken in their September, 1971, TACT Newsletter: ". . . it is our editorial opinion that the de-segregation of our schools must take place," reasoning that (1) Chinese children in the same schools with white children are better off than in their now "inferior" schools since it is known that white parents care and do fight more effectively for better schools for their children, and (2) ". . . a well-planned desegregation of pupils and teachers would

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WHAT IT IS

An idea a day

By JERRY LEE

There has been much reaction to the United Nations decision on the hina question from all levels of humanity all over the world. Most ıve made up their minds one way or another, and courageous is the an who makes his thoughts known . . . or stupid. One of the pathetic alities that the UN decision revealed is that Chinese everywhere in ıe world aren't really free. What kind of country is China (take your ck) when the minds of the Chinese people do not even belong to ıemselves?

An anonymous member of the race will explain it thusly: "I just ɔn't want to get involved. I'm afraid for my relatives in Taiwan. I ant to go back someday. I'm trying to bring my family to this ıuntry."

Others say: "I have relatives on the mainland. They might be punıed. Someday I hope to visit them. I can't give my name."

Still others can't face up to the responsibility in making a stand or st having an opinion. They must face both the radical and conservare segments in the Chinese communities. Still, the inevitable happens ıen West meets East: "Since you're Chinese, I'm sort of curious. ɔw do you feel . . .?"

In New York's Chinatown, some do have answers, but the general nsensus keeps with an age-old Chinese philosophy that when there is nfusion over a sensitive subject take the middle of the road.

David Ho, coordinator of the New York Chinese Youth Council, id that many in Chinatown were "playing it safe" before talking, ıiting to see how others reacted.

"The American-born Chinese want a strong China in the United ıtions that they can identify with, a China that will give them a ıse of pride." Do you agree?

The New York Chinese Consolidated Benevolent Association was e scene of a little controversy this week too. President Henry T. an declared that the local Chinese community will never lose its ll to fight against communism, despite the withdrawal of the tional government from the United Nations. "From now on, we ɔuld further dedicate ourselves and support the government in hting against communism and overthrowing the tyrannical rule of ıo Tse-tung," he said.

Meanwhile, the secretary for the association, Y. K. Chu, was saying, 'hy should the people be so upset or excited? It is sad for most of r people at this moment. But we were prepared for a long time for occasion like this. Still, you have to realize it will be easier for sinessmen to get goods from China. Actually, why should we be set? Sooner or later it would happen. For 20 years there were ɔmises to fight back to the mainland. It never happened."

During the past week, however, the nation did make a stand. It said e admission of Communist China was a milestone in history that was ıg overdue. The general feeling was sympathy for Taiwan, though. fact, the reactions sometimes went further than that. The manner which the UN act was accomplished reflected little credit on the ited Nations, did deep injustice to a member government in good nding and could, if regarded as a precedent, be dangerous to other tes in the future.

On the other hand, journalists across the country were patting the N on the back for finally opening its eyes. In fact, "reality" was key word in what must have been an ignorant nation prior to last ek.

Royce Brier noted that "in human affairs, if man does not face lity, and lay plans ultimately to conform to it, he is inviting hard ıes. . . ." The reality he was referring to is that "exclusion of 700 lion Chinese, one-fifth of the human race, from an organization deıed to keep world peace, has always been a fantasy."

Tom Wicker went even further. "What the delegates did on Monday ht faced reality in two significant ways. The first, and most imtant, was in the simple recognition of what most of the world has g conceded—that the Communist Government in Peking is, in t, the controlling regime for the vast Chinese mainland and populaı, and faces no actual challenge from the Nationalists on Taiwan," wrote.

The second reality is derived from the first. If, in fact, Peking repents the Chinese people and mainland, then Taipei could not also m to do so; it could at best represent something else."

ımes Reston noted that the vote "changes the procedures but not realities of world politics."

The realities remain the same. China's power rests on her vast ɔulation and territory, and not on any seat in the UN. The vote s not diminish the power of the United States, the Soviet Union or other major powers, but it does give Peking a new platform, new uence and new procedures for engaging in the work of the world," ton stated. Needless to say that no matter what the realities, much, ot everything, hinges on how Peking handles these three qualities.

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Two Chinese-American students in a New York City junior high school, Denise Moy (left) and Lam Seto, pondered the United Nations' ouster of Nationalist China. Miss Seto asked: 'What does it matter whether Taiwan or Peking are admitted? Neither of them are democratic anyway.

ASIANS ARE 2.3% OF SACTO CITY EMPLOYEES

SACRAMENTO—In an "ethnic census" released in September by the City Personnel Officer, Asians, excluding Filipinos, make up 2.3 percent of the city work force of 2,476 persons and 3.9 percent of the 889 part-time, seasonal and non-career city employees. There is one Asian in the City Waste Removal Department, but none in 19 other departments or divisions.

The city employee racial count as of Aug. 16 was prepared by the National Civil Service League.

The survey included:

Total city work force (%)—78.8, whites; 10.3, blacks; 7.4, persons with Spanish surnames; 2.3, Asians; and 1.2, others.

The 1970 citywide census (%)—81.0, whites including Mexican-Americans; 11, blacks; 7.0, Asians; 1.0 American Indians and others.

City departments or divisions—19 without any Asians, 17 without any blacks; 10 without any persons with Spanish surnames; 6 without any minorities.

City Waste Removal Department—144 (91.7%) minorities out of 157 employees: 137 blacks, 6 persons with Spanish surnames, and 1 Asian.

Part-time, seasonal, and non-career city employees (%)—40.7% minorities with 26.4, blacks; 10.4, persons with Spanish surnames; 3.9, Asians.

"CHINA REVISITED" AT MERRITT COLLEGE

A fresh, intimate glimpse of Mainland China, from the point of view of an insider, will be afforded in a Wed., Nov. 3, lecture at Merritt College.

"China Revisited—An Eyewitness Report on the People's Republic of China," will feature color slides and an informal discussion by Robert Chin, head of Merritt's Asian studies program, just returned from a month's trip to his native China.

The lecture will be at 7:30 p.m. in the Merritt student lounge (R Bldg), 12500 Campus Drive, Oakland. Sponsored by the Merritt Office of Community Services, the lecture is free to the public.

DEPUTY DIRECTOR SOUGHT BY H.E.W.

The San Francisco office of the Department of Health, Education and Welfare has announced an opening for a high-level administrative position with the federal government waiting to be filled immediately. The priority for an Asian-American with strong administrative ability and experience is being sought for the GS-15 position which has a starting salary of $24,251 annually. The title will be Deputy Director of a small govenment agency.

Interested individuals may directly contact Wanda Littlejohn at the local HEW office for further details and applications, or by calling 556-3924.

Cooperating with HEW is the Asian-American Community Liaison in hopes of filling positions of decision-making with qualified Asian-Americans.

CULTURE, JOB HUNTING COURSES IN SAN MATEO

Peoples and Cultures of the East, a course examining the history and value system of Asian countries, will be offered by the College of San Mateo at San Mateo High School. The class begins Tuesday, Nov. 9, from 7 to 10 p.m.

William Tsukida will instruct the one-unit class and will lead an examination of current Asian movements in the United States. The fee for the course is $2.50.

CSM is also offering a program in "Job Hunting Techniques" at the Martin Luther King Center in San Mateo. The class begins Wed., Nov. 3, 7:30–9:30 p.m.

The instructors are Barbara Brown, who has worked with minorities in poverty areas through state departments of employment, and Tom Petty, field representative for the Urban League. There is no fee, but preregistration is encouraged.

Further information on both courses may be obtained by calling 574-6431.

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FOLKSAYINGS FROM CHINA

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"Face saving" vital in Taiwan predicament

SACRAMENTO—Prof. Yao Hsin Nung, "China watching" from the Univeristy of the Pacific in Stockton, points out that there is the problem of face-saving in the possession of Taiwan issue, observes that Chou En-lai is the one person acceptable to all factions of the Communist party, and believes that the U.S. could become China's friend again.

The UOP professor, giving these views on a Sacramento television news program (KCRA, Channel 3), has an international reputation in Chinese literature and drama and authored *The Malice of Empire*, which is banned in Red China today.

Possession of Taiwan, whether it belongs to mainland China or not, will be a major question, the professor believes, when President Nixon meets the Peking leaders. However, "the White House should realize there is also the problem of Chinese face."

The professor said, "No matter whether it is Chiang Kai-shek or Mao Tse-tung or who else is in power, he cannot say, 'All right, I'll let Taiwan go.' It involves the face. It's inherent in the problems of China since the day when Taiwan was ceded to Japan. Any government that cannot reclaim Taiwan will lose face."

Of the recent stir concerning Mao's health and Lin Piao's whereabouts, the professor said that "apparently something important has been going on. . . . I think one thing is certain—Chou En-lai has continued to enjoy the support of the military, and it seems that whatever has happened, his policy is going to be carried on without any interruptions."

Will Chou be the ultimate successor to Mao? "I don't know," the professor answered, but reiterated that "Chou En-lai is at present the one person acceptable to different factions of the Chinese Communist Party, the old guard and the new people. Very few Communist leaders now fit into this category. I think no matter what happens, they have to rely on Chou En-lai to be at the helm, at least for the time being or in the near future."

The professor, who fled the mainland when the Communists took over in the late 1940s, believes that the day will come when the U.S. and the current Chinese regime will get along with each other because "the Cold War has been so long that people seem to have forgotten it. Once, the U.S. was China's best friend, and for a long time, the U.S. remained the best friend of China until after the Second World War. I think the leaders in Communist China certainly know that, and it is possible to become friends again," according to the professor.

DIANNE PLANS FOR NEIGHBORHOOD FORUMS

Dianne Feinstein told the Chinese Tea Forum last Wednesday that her new program, Partnership for Change, would give a big new voice to neighborhoods like Chinatown.

The program is based on neighborhood forums in January followed by a three-day, city-wide convocation where citizens will express their needs and help set budget priorities.

Addressing a group of civic and business leaders in Chinatown, Feinstein said, "The budget is the most vital and effective instrument of government, and my Partnership for Change program will be a mechanism whereby people can feed their priorities directly into the budget process."

She said that Chinatown, for example, might determine at its neighborhood forum that high priority should go to improving housing conditions, controlling crimes in Chinatown, and improving social services to senior citizens and recent immigrants.

When asked about appointment of a Chinese to her vacated seat on the Board of Supervisors, she said that a Chinese is "definitely under consideration."

SUSPENDED SENTENCE FOR BRIBE FIGURES

SACRAMENTO—Supermarket chain owner Walter Fong and his godson, Jack Fong, have been fined and placed on probation after changing pleas from innocent to guilty to charges of bribing the Sacramento County sheriff to let them establish a gambling house.

The fines and probation were ordered by Presiding Superior Court Judge William M. Gallagher on Oct. 22.

Walter Fong, owner of the 20 Farmers Discount Food Markets, pleaded guilty to a misdemeanor charge of offering a bribe. He was given a suspended six-month sentence in county jail and placed on a two-year probation.

Jack Fong, who managed one of his godfather's stores, pleaded guilty to a felony charge of bribery. He has a suspended one-to-fourteen-year prison term and a three-year probation.

The Fongs were arrested July 2 and charged with offering a $5,800 bribe to County Sheriff Duane Lowe to allow them to operate a gambling house in Walnut Grove. They were released on bail on the same day.

Also on July 2, sheriff's deputies raided the gambling house and arrested nine other persons.

The nine—Kim Dong, Toy Fong, Sang Wah Chun, Percy Lee, Sing Lee, Mary C. Louie, Geronimo Laurentino Dumag, George Lee and Norman Mar—pleaded no contest to misdemeanor gambling charges. They have been fined by Judge James A. Gualco of the Walnut Grove–Isleton Judicial District.

DIVERSIONS

WED., NOV. 10–JAN. 2

"The Restless Landscape: Chinese Painting of the Late Ming Period" including 84 paintings in scrolls and albums, combining a new creativity and basic traditions. At the University Art Museum in Berkeley.

WED., NOV. 10, Night

"Modern Day China," lecture by Professor Mark Mancall of Stanford at Skyline College, 3300 College Drive, San Bruno. Tickets are $1.50 at the door. Call 355-7000 for more information.

POPULAR REVIEW CHANGES THEATERS

The Chinese Acrobatics and Dancing Revue opens another nine-day run at Sun Sing Theater, 1021 Grant, beginning Oct. 30.

Its previous engagement at the Palace Theater has drawn much acclaim.

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San Francisco Civil Service Commission, 160 City Hall

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RICHARD WONG

Richard H. Wong, a Stockto photographer, is president the Kiwanis Club of Metropol tan Stockton.

CHRISTIANS–JEWS BOARD NAMES LEE

Herbert P. Lee, assistant in tor in the San Francisco Pli Department, is one among ter Area business and civic le newly named to the Boar Governors of the National Co ence of Christians and Jews.

The chairman of the human tions agency said the ten are re sentative of the diverse relig and racial groups in this area.

The group will counsel on complex inter-group human tions problems confronting Am cans.

Lee is the first San Franc police officer of Chinese anc in more than 100 years. He wi the agency's lecturer on narc and dangerous drugs.

NEWCOMERS' AID TALKS IN OAKLAND

OAKLAND—Three lectu aimed at Chinese newcomers immigrants will be offered at Oakland Chinese Commu Council, 257 Eighth St. The tures are all in Cantonese, f 7:30 to 9 p.m.

Nov. 4: Employment Service

Nov. 11: Education Issues in land Schools

Nov. 18: Immigration Probl and Legal Aid.

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CHI SKI CLUB DANCE

Chi Ski Club is kicking off the 1971-1972 skiing season with their 19th annual kickoff dance "Debut 71-71" which will be held at the Fisherman Wharf's Holiday Inn on Saturday, November 13.

All interested skiers over 21 years of age are invited to join in the celebration. Donations are $2.50 for non-members and $1.50 for members.

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Three Dots stuff from Sacramento

By Wally Lee

Mel Hing, deputy director for dministration in the Sacramento ounty Department of Social Welare, chaired and moderated a twoay city-county minority hiring onference in early October . . .

Shirley Ann Fong is one of two acramentans who passed an xamination for optometrists, acording to the State Board of harmacy. The exam was held at he University of California's chool of Optometry . . .

Market robbery: Cam Wong, prorietor of the Special Food Maret, was robbed of $60 to $70 hen a youth 16 to 18 pointed a istol at his wife, Mei . . .

"Look to the Dragon" and "The ew Chinatown" are two films roduced by the Valley Instructional Television Association reiewing Chinese immigration to alifornia and showing the evilence of ancient Chinese culture nd how the Chinese adapted to heir new environment. The films, roduced through a $10,000 grant rom the National Endowment for he Humanities, will be part of a 0-lesson television series . . .

The YMCA-sponsored Wah ungs have opened their memberhip to all high school girls of sian descent.

The Wah Lungs combine social ctivities with community service. hey have scheduled a Halloween arty for children tutored at the sian Center. In November new nembers will be initiated.

Their Christmas project will be to bake and decorate cookies for convalescent homes where they will also sing carols.

Information about the group is available from Jean Dong, president, or by contacting Betty Brill at the YWCA.. . .

The $4.2 million Wong Center is going up in Sacramento's New Chinatown. The 12-story high-rise on 4th and J Streets will house 187 apartments for senior citizens, retail shops, and a restaurant. Apartments will rent at $101 to $126 a month. The Center, designed by McGuire, Eatough and Fong of Sacramento, is being financed under the FHA 236-Program with the Union Bank of San Francisco providing the interim construction loan . . .

Newest eatery opened in October is the New China Cafe at 5900 South Land Park Drive . . .

George Wong, head of the local Bel Air Market chain, is first vice president of the Northern California Grocers Association . . .

Mrs. Leroy Fong is among 13 models participating in the Nov. 3 scholarship fund fashion show of the Lawyers' Wives of Sacramento . . .

In nearby Stockton, Dr. Norman K. Wong won an Oct. 12 election to the school board for both a three-month short term and a six-year term beginning in January. The orthodontist, who is a native San Franciscan, was first appointed to the board last June . . .

POLITICAL ADVERTISEMENT

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		SUPERVISORS (Six) 市參事
		1 TERRY FRANCOIS
		2 ROBERT GONZALES
		3 ROBERT MENDELSOHN
		4 RONALD PELOSI
		5
		6
		DISTRICT ATTORNEY
		1
		SHERIFF
		1 RICHARD HONGISTO
		MEMBER OF BOARD OF EDUCATION
		GEORGE Y. CHINN Yes ___ No ✓
		DR. EUGENE S. HOPP, M.D. Yes ___ No ✓

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Candidate loses free TV ad try

Michael Kim Wong, 20-year-old City College student and candidate for supervisor who has submitted an affidavit saying he is a pauper, was denied a preliminary injunction that would allow indigent political candidates to obtain free advertisements on the air.

On Oct. 27 Paul A. Sullivan filed on his behalf in federal court, complaining that denial of free air time to those candidates who cannot afford it constituted violation of the due process and equal protection clauses of the Constitution. U.S. District Judge George B. Harris promptly issued a temporary restraining order against KRON, KPIX and KGO, stations which had refused Wong free time. It prohibited them from requiring Wong to pay for any political ads till the hearing at 11 a.m. the following day. Theoretically, it would allow him to walk into any of the stations to demand free time. However, he did not do so because he did not have a tape prepared.

At the hearing, Judge Harris ruled that Wong is not entitled to free television ads. The 1934 Communications Act and FCC rules have required a broadcaster who has sold time to one candidate to "afford equal opportunity" to the others. They have not required stations to offer free time to some while demanding fees from others. The three candidates who have run political ads are paying for them. Thus, the issuance of an injunction, the purpose of which is to maintain the status quo, would not resolve the issues raised by Wong, and was denied.

CHINESE MUSICAL INSTRUMENT CLASS

OAKLAND—A Chinese musical instrument class is being sponsored by the Oakland Chinese Community Council, Inc., with a special appropriation from the College of Alameda. The class is scheduled to begin Nov. 15, and will meet on Friday evenings from 6:30 to 9:30 for a period of three months.

Nine types of instruments from three categories will be taught, including flutes, strings, and guitars. The purpose of the program is to promote Chinese culture as well as to develop new musical talent.

Requirements for the course are that the student must have a high school education or the equivalent, must be 18 years or over, have some knowledge of musical reading, and must have time to practice 5 hours per week. Students will be requested to purchase their own musical instruments. No tuition or fees will be charged and only 35 students will be accepted in the program.

Teachers include many prominent professional musical instructors, including Ding T. Lee and David Liang, members of the San Francisco Conservatory of Music.

Further information may be obtained at the Oakland Chinese Community Council, 257 Eighth St., Oakland 94607, or by calling 839-2022.

The Rev. Frank Mar, pastor of the Chinese Presbyterian Church, Oakland, since 1964, is the new moderator of the Synod of the Golden Gate of the United Presbyterian Church.

A series of lectures on the late Ming period in China will be presented at the University Art Museum in Berkeley to illustrate an exhibition of Ming Period landscape art that will open there November 10.

Nelson Wu, professor at Washington University in St. Louis, will speak November 11 on the topic, "From Iconoclasm to Reconstruction.

James Cahill, UC professor, will speak November 15 on the theme of the exhibition, "The Restless Landscape." On November 22, Wei-Ming Tu, also a UC faculty member, will speak on "Chinese Art from the Perspective of Self-Realization," and Frederic E. Wakeman, Jr., Berkeley professor of history, will speak November 29 on "The Quality of Life in Late Ming China."

All lectures will begin at 8 p.m. at 120 Boalt hall.

Francisco's Mother Lode experiment

A unique educational experience began Monday morning when a group of 70 students from Francisco Junior High left San Francisco accompanied by eight of their teachers to live in a lodge in the Mother Lode. The group is attempting to create a new environment.

The students represent a cross-section of the enrollment at the predominantly Chinese junior high school, an asset because one of the objectives is to increase intercultural understanding.

Under guidelines submitted to the Board of Education, "the plan will require changed roles and working relationships among teachers, pupils, and parents."

Students will take over classes in such subjects as Chinese culture and teachers will become students. The experience, principal Dr. Lane DeLara hopes, will help overcome fears teachers and students have of each other and make for better communications.

With a changed setting and the teachers sharing in the life of the lodge, the planners hope that new relationships will form which will be strong enough to survive when the students return to regular classes.

Costs for the experiment are being borne by the participants, the teachers, and some independent foundation money. The school district is paying only transportation, insurance, and a few miscellaneous items.

The project was originated by teachers at Francisco and has the support of principal DeLara, Associate Superintendent Eugene Howard, and the Board of Education.

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—Continued from Page 2

More Chi-Am

bring Chinese students into more realistic human and civil rights situations."

As for better-educated parents and community leaders, I don't see how they can really teach children to get along with other races without letting the child have a first-hand experience with them, which they are more likely to have in an integrated school than in a segregated neighborhood. I'm sure that if all adults had been doing our share to promote human understanding and civil rights among ourselves and our children, we would not find ourselves in the segregated, and racially tense situation we are in today with a court order from Judge Weigel for the immediate desegregation of our schools.

I don't believe that forced busing to achieve desegregation is the answer to our problems, but I do believe it is a start in the right direction. No one is 100% sure that in 20 or 30 years from now, grown-up Johnny will be a better person because of it, but we do know that segregated education has been detrimental to the "underprivileged" since its inception.

4. "Voluntary busing has worked in other cities. Bus those who want to be bused."

Educators like Neil Sullivan, Commissioner of Education of Massachusetts, have said: "Voluntary busing has not worked in any city where it has been tried. It has not worked in Oakland. It has not worked in Boston, where white children have mounted the bus bound for Negro schools 'within the legal and moral traditions of the community,' the community where Negro emancipation began. It is at best only an interim measure." (Neil Sullivan's *Now Is the Time*, p. 153).

If the choice was left to the people, it would again be those in the inferior schools who would volunteer to be bused. And as Mary Helen Rogers, a black candidate for the Board of Supervisors, so boldly spoke up in answer to how she felt about Chinatown's busing boycott: "Why must it always be the blacks who must ride the buses? We've been riding those buses for years now, and if we can do it, the people in Chinatown surely can. We've been asked to be law-abiding citizens and I'm looking to the Chinese parents to be adults in solving the busing problem."

5. "On the busing issue, we were not consulted, our problems were not taken into consideration, we were not represented in any of the decision-making processes."

In that the Supreme Court's desegregation decision of 1954 reversed the decision of *Lum v. Rice*, 275 U.S. 78 (1927), a case where a young Chinese girl seeking admittance to a white public school in Mississippi was refused admittance on the basis that she was classified as part of the colored race for the purposes of school attendance and a case in which the Supreme Court refused to intervene, the Chinese have been taken into consideration.

And it is not fair to say that the Chinese were not consulted or represented when seven persons (George Chinn, Gordon Lau, Warren Mar, Germaine Wong, Alan Wong, Kenneth Kaily Lee, and Ben Tom), representing the Chinese community, were appointed to serve on the Citizens Advisory Committee, established in April of this year by the Board of Education as a community liaison body. This committee has tried to work with Chinese parents and teachers on selecting the best desegregation plan for Chinatown, but at every one of these meetings, parents, instead of cooperating on drawing such a plan, have come to the meetings only to vent their anger against the desegregation order, something that they cannot understand is beyond the control of the Citizens Advisory Committee, the Board of Education, or Shaheen.

The result? The Horseshoe plan was finally decided upon, not the best plan for Chinatown by far.

6. "Wasn't Judge Weigel too unreasonable in ordering desegregation right away?"

I think it should be remembered that the order for desegregation came from the Supreme Court in 1954, and that's 17 years ago. Now if Chinatown was aware of that decision, of the desegregation process going on in other cities in the United States since that decision, of the NAACP's and CORE's protests against segregated schools in San Francisco since 1961, and of Stanford Research Institute's study on racial balance in San Francisco schools in 1967, the Chinese wouldn't have been so caught off guard.

But postponement would not have been an answer. Chinatown, the "unawares" community she is, if given another year, would use it to fight desegregation rather than to prepare for it. As students of social change have observed, "prompt, decisive action on the part of recognized authorities usually results in less anxiety and less resistance in cases where the public is opposed to the action than does a more hesitant and gradual procedure. It is similar to the effect of quickly pulling off adhesive tape—the pain is sharper but briefer and hence more tolerable." (Dr. Kenneth Clark's "The Social Scientists, the Brown Decision, and Contemporary Confusion," in Oliver Brown's *Argument*, New York, Chelsea House Publishers, 1969, p. xxxiii.)

7. ". . . without implementation of a multi-cultural curriculum, without truth in textbooks, racial myths and distortions would always persist and remain with us."

I have no argument with this statement. Educators have also agreed that integration should bring unity but not uniformity. Differences should be recognized and respected. (See Klopf's *Integrating the Urban School*, p. 48.) The first step, desegregation, has taken place. A good multi-cultural curriculum must now follow to reinforce a truly integrated education where children can learn the truth about their own backgrounds as well as the backgrounds of other children. Groups such as the Asian American Education Task Force, The Association of Chinese Teachers, and the Chinatown–North Beach District Council's Education Committee have been working with thei problem for years. I suggest parents join them in the force and enthusiasm they have shown in the busing boycott.

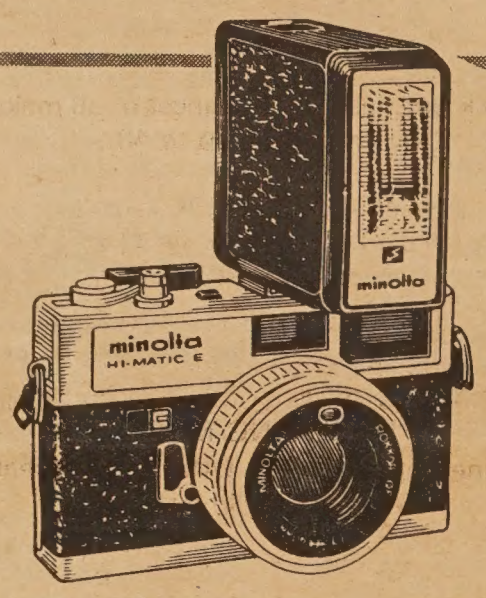
I have tried to present as clear and as factual an argument as possible in answer to some of the questions raised by anti-busing parents. I hope that in doing so, the positive arguments to integration will seem more plausible. But at this moment, whether you agree or disagree with me, I hope that you will at least realize that desegregation is here in San Francisco now and that it will take a Supreme Court reversal of its 1954 desegregation decision to stop it, which seems very unlikely to happen. (Recently, the Supreme Court refused to review a lower court's ruling regarding the unconstitutionality of forced integration.)

While you may be trying to fight integration by keeping your children out of public schools, whether you realize it or not, your children are suffering because of it. No schooling or partial schooling is not the answer to a child's need for a good education. I plead with you to give your children a chance to try integration, as one mother, after much deliberation, decided to do: "I came to realize and accept what Michael (a second-grader) has known and accepted all along. He doesn't care if his classmates have slanted eyes or curly hair. He doesn't mind if some speak English with an accent and some don't speak English at all. He isn't the least worried if the child next to him is Black, Brown, Yellow, Red or even White, as long as it's not a girl like the one who sat next to him last year 'and kept trying to bug me to death.'

"If water marks stain the front of the school building and there are a few tiles missing from the roof, Michael isn't likely to even notice.

"'It doesn't seem to matter how a child gets to school, or where a child geos to school,' I told myself, 'but what he learns when he gets there.'" (See "California Living" of the San Francisco Sunday Examiner & Chronicle, Oct. 17, 1971, p. 9.)

For the holidays season



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U.S. CENSUS FIGURES ON MINORITIES OUT

WASHINGTON—Figures from the 1970 census for the Chinese, Japanese, Filipino and "all other" group were released Oct. 20 by the Department of Commerce. Of the nation's 435,062 reported Chinese, 245,658 (55 percent) live in the 13 western states, with 170,3[illegible] in California. New York is second with 81,378 and Hawaii third with 52,039.

Of the 591,290 Japanese in the U.S., 479,041 live in the West with 217,307 in Hawaii and 38,280 in New York. There are 18,859 Filipinos and 91,108 American Indians in California.

U.S. totals for each group are as follows:

U.S. totals for each group as follows:

White	177,748,[illegible]
Negro	22,580,[illegible]
Indian (Amer.)	792,[illegible]
Japanese	591,[illegible]
Chinese	435,[illegible]
Filipino	343,[illegible]
All Other	720,[illegible]
Total	203,211,[illegible]

KISSINGER BACK—NIXON'S TRIP NEAR

Henry A. Kissinger returned from his second exploratory visit to Peking last Tuesday and disclosed that President Nixon's trip would take place some time after the first of the year, probably early in 1972, and that a precise timetable would be released by the White House before Dec. [illegible]

Kissinger also said that President Nixon and the Chinese leaders hoped to restrict their substantive talks during the President's forthcoming visit to issues between the two countries and would refrain from issues involving third parties. This includes any discussion of the issues of Soviet-Chinese relations and the Vietnamese war.

During Kissinger's trip to China the United Nations debate had led to the admission of Peking and the expulsion of Taiwan occupied. Kissinger said that the timing of his trip was a coincidence. He believed his presence had no effect on the voting, and said he had not discussed the subject with Chinese officials.

On the reports that China was torn by internal struggle, Kissinger said that he had not even raised the question.

"I have no idea whatever about the internal balance in the leadership of the Chinese government or the Chinese Communist Party," he said.

Kissinger told reporters that the two countries had made considerable progress on both the technical details and the substantive agenda for the trip. He emphasized that both sides saw the visit as an "opportunity to make a new beginning" in Chinese-American relations, and that for this reason among others, every effort would be made to concentrate on issues involving only the U.S. and China.

He described all the discussions as amicable and productive and said that agreement in principle had been achieved "on all the major items." He added, however, that another advance trip would probably be required to finalize technical matters such as security and communications.

WHAT IT IS

An idea a day

(Continued from Page 3)

By JERRY LEE

Reston also pointed out what news analyzers and political scientists ave been saying all week. "Ironically, Mr. Nixon, because of his efeat, now finds himself in a better position to go to both Peking and oscow and talk objectively about the basic problems. . . . What the N has done, by rejecting his advice, is to give him and the UN a ance for a new beginning."

Guy Wright, in his column entitled "At Least It's Done," doesn't ve much credit to the American way of doing things. In fact, as ubert Humphrey said in reference to the plan to cut back the large merican financial contributions to the United Nations: "That's sort like picking up your marbles and trying to leave the game."

At any rate, Wright stated, "If we had lost by only one vote we ould damn well want to know who the culprit was and how to inish him. Since we lost big, there's not much point in seeking a apegoat.

"Defeat may be better even than victory, for the victory wouldn't ay won.

"The question was no longer whether to let Peking into the UN but hether to throw Taiwan out.

"The Chinese Communists had said all along they would not accept seat as the other China, and I'm inclined to take them at their word. their shoes we wouldn't either."

No matter what the rest of the world decides, or what you say you lieve, or what you sincerely hold in your heart, Chinese in America ould take note of these words by Ming-Min Peng, senior research holar at the Center for Chinese Studies of the University of Michi-n. He was formerly chairman of the department of political science National Taiwan University and an advisor to the Chinese delega-on to the United Nations.

"Many Chinese in the U.S. still insist that Formosa must be part of ina, which in fact means rule either by the Peking or the Taipei overnment. Yet they themselves have chosen to live under *neither* inese regime and have never considered Formosa to be their home-nd.

"The Chinese must learn to distinguish ethnic origin and culture om politics and law and to discard their archaic obsession to claim yone of Chinese ancestry as legally Chinese, however far removed om China.

"They must stop vilifying as traitors those who desire self-termination and understand that one can be proud of his Chinese ritage and still choose not to be subject to government by China."

NATIONALISTS' BLOODY FLAG OF ALLEGIANCE

TAIPEI—Chung Hsing Univer-ty students, rallying to boost orale after their country's expul-on from the United Nations, pre-ented a six- by three-foot Nation-list Chinese flag dyed with their wn blood last week to show their llegiance to President Chiang Kai-ek.

The flag, along with a letter lso written in blood, was present-d to the Kuomintang Central Committee for Chiang. A spokes-man for the more than 30 students who signed the letter said the act may start a new wave of patriot-ism among Nationalist China's 14 million people.

The students said their show of allegiance was designed to give government officials and citizens a sense of unity and to provide a stabilizing factor in a time of crisis.

More 6 Co.

(Continued from Page 1)

They moved closer and closer to me until they were about six inches from me. I tried to reason with them, but they were not interested in listening to what I had to say.

By then their anger was so intense that they could only repeat their demand again and again. Amidst the confusion, I heard someone ask me for my credential. I reiterated my identity and suggested that they call my office for confirmation. Besides I didn't think I should be singled out for questioning when none of the reporters were asked to do so. Most ironic of course was my Caucasian colleague in East/West; he too was there. But his identity was not known to them.

By then I was totally surrounded by a hostile crowd or mob. I spotted Foo Hum about four feet away mumbling to the two men in front of him. I shared public platforms with him on numerous occasions and appeared with him on KRON-TV once. I called, "Mr. Hum, you know who I am! You know that I write for East/West!" "Show me your credential," he shouted in reply. "You wear so many hats in this community," he complained bitterly. I suppose his last remark included my association with East/West.

They continued to demand my departure. Suddenly I noticed two poorly dressed, unshaven, middle-aged men in front of me, shouting at the height of their voices and threatening to beat me. (I learned later from one of the television reporters that he had pictures of the two men who pushed me around.) They closed in on me and began to push me hard on my chest.

By then I knew I had no chance to withstand the pushing and the angry mob. I tried to look for persons I knew, hoping they would explain the situation to the crowd. But they were pressing me so hard and fast, I had to back out backwards, slowly.

With all the commotion, it didn't take long for reporters to find out what was happening. Most of them came following me to the sidewalk outside. However, the cameramen, I was told later, were blocked at the narrow doorway, unable to come out. I held an impromptu press conference at the sidewalk and I told the reporters that they had just witnessed a common occurrence in Chinatown. "That was just one of the many ways the Chinese Six Companies uses to suppress dissent and to put down demands for justice," I said. "Other tactics they use include political intimidation, economic boycott, threat of violence and bodily and property damage," I continued.

I must admit however only the Chinese reporters understood the real significance of what happened in the conference room of the not-so-venerable Chinese Six Companies. Only the oppressed people of the Chinese community could understand the full meaning of the seemingly insignificant incident.

One of the Chinese reporters told me later that during the melee, he heard Doon Yen Wong shout, "Kill him! Kill him!" Knowing Chinatown and its past, I have little doubt that the people in the Chinese Six Companies are quite capable of doing just that.

But is this a sufficient reason for people in Chinatown to keep quiet against their oppressor?

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We urge all Chinese-Americans to vote for Dianne Feinstein on November

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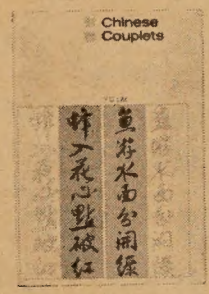

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華埠人語

※十萬元易一字

美國名作曲家羅渣士和哈特合作的「世界最美女人」一曲，由於旋律優美動人，竟有一汽車公司出高價徵購該曲作爲商業宣傳之用，願出十萬元將「女人」一字換爲「汽車」，即將此歌詞改作「世界最美麗汽車」。

但這項生意沒有成交，作曲家拒絕了金錢的引誘。

※歌舞什技續演

中國歌舞什技團在華宮戲院演出十天（十二場）以後，因場場滿座，未看過的僑胞仍多，而且許多外埠僑胞在知道該團演出的精彩消息後，已無法欣賞，所以該團徇衆要求，從十月卅日開始，移師新聲大舞台，作爲期九天的演出，到十一月七日爲止，星期六、日加開下午二時的日場，每場更換新節目，務使越演越精彩云。

※軟骨功精彩

中國歌舞什技團在三藩市演出後，街頭巷尾，對梅氏寶寶姊妹的軟骨功無不讚賞，該團的音樂和黃金鳳的粵曲極富吸引力，而北方獅、美女舞金龍更別開生面，舞蹈節目豐富精彩，民間什技口技也保存了中國的傳統特色，現移師「新聲」，許多看過的也會「番尋味」，爆棚場面將再度出現。

※華埠兒童遊樂場

位於沙加緬度夾天后廟街之兒童遊樂場，闢自一九二三年，向無改善，或添置任何新顯建築，今夏唯一改善者祇有小型泳池，藉資點綴而已。

兩年來經華埠熱心人士力爭，近已獲聯邦政府補助，批准擴建，使幼年兒童得有較好的游樂場所，據聞一切設計均屬義務報効，全部建費約爲五萬元，預期於明年初春動工。

※市選之後

今年十一月二日的市選，競選人都十分注意華埠居民的選票，紛紛在華埠成立競選所，他們在發表政綱時，都針對「車載學童」問題表示意見，因爲「反載成爲目前華埠一個最熱門的課題。

現在市選揭曉了，且看當選者言行一致否？

※中聲週年慶會

中聲音樂社，十月二十四日爲創立二週年紀念，特於下午六時，在該社舉行慶祝會，該國材、交際陳航、林煥文等親自招待往賀賓客。

慶祝會中有音樂，歌唱及國樂等表演，紅伶陳艷儂、雪影紅、梁少心、梁瑛、劉美鳳、張伯倫等參加表演，爲慶祝酒會中增色不少。

屋崙華人服務社爲發揚中國文化，及造就國樂新人才起見，特與阿拉曼建學院聯合舉辦中國國樂訓練班，特請國樂名家李廷棟、梁銘越、黃德馥、鄭鴻烈擔任教授，本年十一月十五日開始，爲期三個月，教授各種中國樂器。

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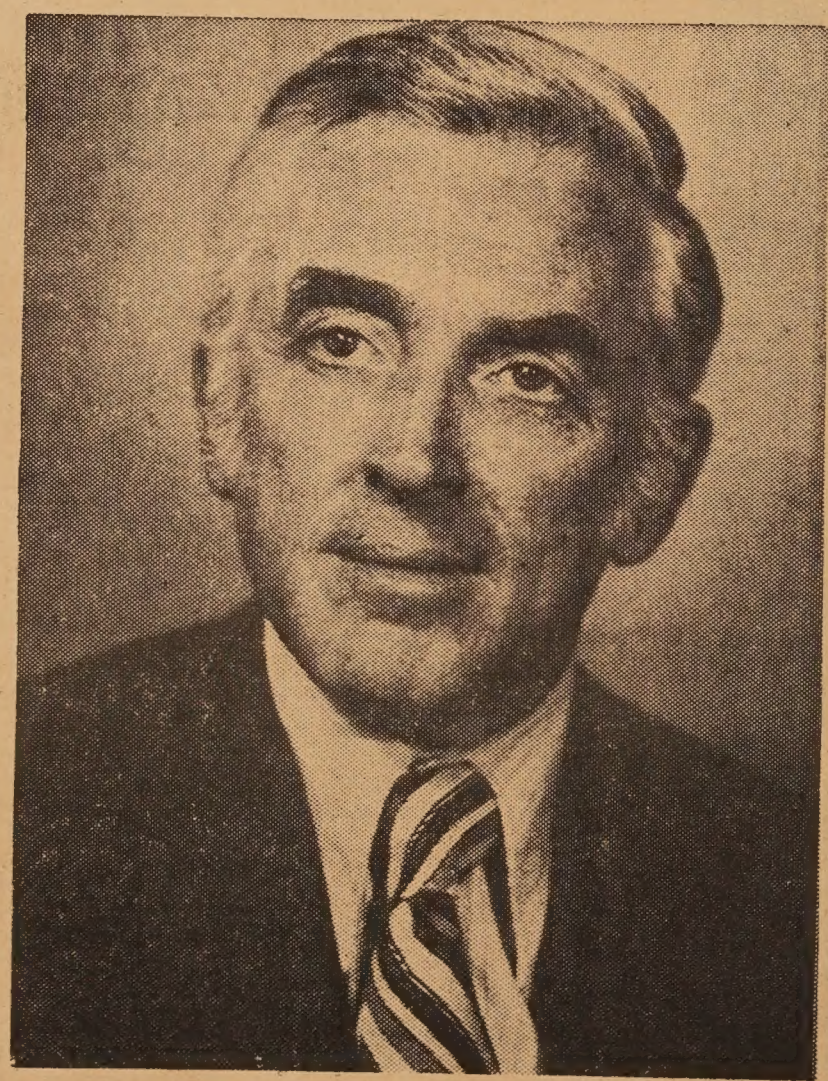

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聽話藝術

人與人之間要意見溝通，固然每一個人都須有適當的表達能力，但在另一方面，聽話的意願與能力也極重要；否則光說不聽，便成了自說自話，意見還是無法溝通，瞭解也無由達成。

聽人說話不是一件容易的事，有的人根本沒有耐心去聽，尤以身居高位者爲然。他們參加會議往往在開始時說完了話便離場，很少繼續留下去聽旁人的意見。這固然可說是位高任重的人太忙，每天要參加多次會議，如果每次都要多逗留，事實上決無可能。可是如果只說不聽，便無法瞭解下情，會議等於白開。因此會議中發言必須簡單扼要，以盡量縮短開會時間，這不僅是便利居高位者，也使一般會衆容易瞭解發言內容，不感厭倦。大官如果在沒有時間留下，事後也應索閱會議紀錄，因爲他既被邀參加，會議的主題就大半與他的職責密切相關。

除了高官之外，也有別的人是只講不聽的喜歡表現，到處搶着說話。旁人說話時他不聽，而在想他下次發言的內容。如果主席不善於控制議事進行，會議便往往被這種人把持，形成少數人控制的局面。這些人發言未必中肯，旁人也就懶得聽。在這種情形之下，會議自難有圓滿結果。

以上是就開會而言。就是在少數幾個人的商談中，也常有人是只顧自己放言高論，不管別人說些什麼，或者根本不予對方說話機會的。如果對方湊巧是一個木訥的人，這項會談便成了一面倒，說不上是交換意見。

有一種人雖然聽人說話，可是態度不客觀，在其對於對方發言的瞭解中往往把自已的主觀成見也滲雜進去，誤認爲對方是同意自已的意見。筆者有一位舊日的印度同事便是這種人。他擅長做會議紀錄，可是常常曲解他人的意見，引起原發言者的指摘。另有一個美國人則是只將中聽的話聽進去，不中聽的部分則充耳不聞。如果所討論的是要付諸實施的重要事項，日後執行時便往往引起困難。這種人是天生的樂觀派，和人很易相處，却無法處理嚴肅的

聽話是一項重要的藝術。一個社會中要維持完滿的和諧，大家合作無間，每一個人都須學會聽話，對他人能作客觀正確的瞭解。

（翰章）

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智慧與知識

生活在二十世紀的青年都面臨着一個前所未有的困難境地：在知識上不能落伍。在追求知識方面如果沒有「有意識」的奮鬥，則知識化。

智慧可以說是健全人格的產品，也就是宗教所謂的靈魂。一個人不論他的知識程度怎樣，他如能憑藉良知，根據觀察、經驗了悟天道與人道，透視眞理，這就是智慧。第一流的科學家不見得有智慧，沒唸過書的人也的佛教禪宗六祖慧能的故事就是明証。智慧是人性中美善部分的昇華。如果一個人的敏悟力極高，而一切的思想都以恨爲出發點，自私自利，甚至毀損他人，我不認爲他是有智慧的人。必須是有極寬容的同情，極深厚的悲憫的人才稱得上是有智慧

眞理隨筆

魔術銅錢

余卓雄

今年在我們的夏令營裏，孩子們最喜愛唱的一首歌曲名叫「魔術銅錢」，歌詞的譯意是

「愛是一件必需付出的東西，
有如一個魔術銅錢，
握緊了一無所有，
付出去却源源進來——
滾個滿地。
愛是一件必需付出的東西，
付出去，付出去，
你所收益比前更多！」

甚麼是愛？人人都能解釋。如果我們把問題改爲：「你如何表示愛」？這一來就可不簡單了，因爲愛不單靠感情作用，愛是付出，尤其是在物質上的犧牲自己的享受，使對方能在實際上受惠。

有一天我們帶了孩子們到動物園去，三年級的一個男孩袋裏沒有錢。他看見其它的小朋友們有零錢買雪糕和爆粟米等。很自然地，他多麼希望自己也能有一兩毫錢。但是他的夢雖美麗，現實迫使他站在一隅，羨慕而又心碎！

他的教師不過是一個十八歲的南茜，她暗中看見到這個可憐的景象，便把她預備購買午餐的錢，爲她的學生買了一包食物，自己反要空着肚子。

在第二天的早會上，同學們都談論着這個壯舉，大家更發現南茜原來是一個虔誠的基督徒。從那天起，我們每次唱起「愛是一件必需付出的東西」，我總想起南茜。

一份簡單的午餐僅要幾毫錢，也許對大人們無關重要。可嘆的是，很多人連這一點最起碼的分享也不屑所爲。

基督教會强調服務有三個重要的方式；（一）金錢（二）時間（三）才幹。其中最使人爲難的是「金錢」一項。主耶穌曾告訴那年青的官，如要在天國有份，除了謹守誡命，還要賙濟貧病，他憂愁地離開了，因他本甚富有。

「富者愈富，貧者愈貧」，原是社會經濟畸形發展病態，但在屬靈的解釋上，却有意外的看法；神是豐裕的，但他要試驗我們如何忠心受託爲道。漸漸地他一定加倍歸還給我們，如同父母收受了兒女的錢，仍爲他們善用，有那一位父母，不爲兒女的孝敬感動呢？或願意看兒女捱餓呢？

耶穌說：「那有的，要更多加給他。那沒有的，要把他原有的，也要取去」，「富者愈富」，也是「多種多收」的道理，慷慨贈予，是美國人的性格。我小心觀察，那些最樂意捐輸的，常是最快樂的成功者，那些一毛不拔的，却一生負債纍纍，愁眉不展，他們在捐獻上不誠實。

我們的新教堂和服務中心很快就要落成，建築費有大部份是一個去世的朋友的遺囑所贈予，他生平自奉甚薄，他常喜歡在馬路上拾些空汽水瓶來換錢，他把錢謹慎地儲蓄起來，最後他全部投資在栽培人的事業上。

有日我們會發現天下財富糞土不如，我們的汽車、房屋、銀行存欵、在永生之前毫無價值，我們的一切乃上帝所託管，何必吝嗇乃爾？

舊約瑪拉基書勉勵獻捐說：「……以此試試我，是否爲你打開天上的窗戶，傾福與你們，處至無處可容」。上帝給我們一個挑戰，說：「你試試看」！「魔術銅錢」，並非神話而已。

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江青論舞

舞蹈家江青將舉行示範表演。

影星兼舞蹈家江青，將定期十一月五日（星期五）在華宮戲院舉行「中國民族舞蹈」的示範表演，內容包括中國古典舞的基本訓練動作，中國各族民間舞蹈，古典舞表演，兒童舞蹈等。

這項表演會是由中國文化中心主辦的，同日共表演兩場，一場特爲學生而設，時間定在上午十時；另一場則在晚上八時，全部收入將捐助中國文化基金會。

江青曾在北京專修中國舞蹈，根基豐厚，其後任教於台北中國文化學院，來美後在加省大學及三藩市省立大學授課，她將中國舞蹈作有系統的整理，對於民族風格，更有過一番深澈的研究。

關於中國民族舞蹈，她發表過好些寶貴的意見，茲節錄一篇她討論舞蹈的文章，以見一斑。

「舞蹈的發展，就長遠來說，最重要的是建立一套民族的舞蹈訓練體系。我國歷史上本來有很多這方面的優良傳統，可惜沒有成套的民族舞蹈訓練體系流傳下來，這眞是莫大的損失。就目前而言，我國的民族舞蹈訓練，是將傳統戲曲中成套的形體訓練，以及各式各樣的豐富民間舞蹈和民間武術，作爲基礎，從中提煉，另外，又向外國的芭蕾舞訓練方法借鏡，把適合的有用因素吸收過來，經過消化，使它成爲滋潤我國民族舞蹈的養料。這幾方面的綜合套融化，或許會發展一套適合我們需要的，綜合性的舞蹈訓練方法來。

由於芭蕾舞有幾百年的歷史，形成了一套完整的體系，有整套的經驗和理論，因此，多少年以來，芭蕾已被世界各國的舞蹈家公認爲是科學的訓練。芭蕾舞訓練的內容和方法，能解決一切舞蹈演員身體訓練的要求。但是，對於訓練中國舞蹈演員，也有它不足之處。因爲受了芭蕾訓練以後，上身容易發僵，而中國古典舞和民間舞則要求上身靈活多姿。因此，這兩種訓練產生了矛盾；要軟，又軟不下來。並且會影響了舞蹈演員對民族舞蹈韻味的掌握。所以在向芭蕾借鏡當中，要注意兩者之間共同的規律，更要注意民族的特殊規律。筆者認爲，芭蕾訓練的所謂科學性，只是對芭蕾的表演和創作而言，若運用到民族的基訓素材中，就決不能用硬套的方式，簡單的搬用。在手、眼、身、法、步的配合上，同樣的一個動作、一個姿態、一個位置、手臂的運動綫和姿態的角度，在一動一靜之中，會產生截然不同的韻味，中國民族舞蹈的芭蕾舞，風格的不同是顯而易見的。而且舞蹈的基訓不僅是把身體訓練成良好的表現體，更重要的一環，却是舞蹈風格形成的過程，對審美觀的培養，是其中最重要的作用。」

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台北過客（上）

■東行漫筆之九

關宇

居留的時間不長，所以對這一城市的觀察也許不夠深入，但即使是浮光掠影，一鱗一爪吧，也總還算留下一點旅遊的印象和觀感。

比方以中華商場來說，我們打前座看和後座比較，便有天壤之別，地下正常營業的商店和二樓三樓家庭式商店又完全不同，而在彩色繽紛，光輝燦爛的霓虹燈下，這個地方也有藏污納垢的角落，小舞院，咖啡座，吃茶室正蔓延着色情的誘惑，一個算命先生可能第一句向你說：「先生，你的氣色很好，請過來贈你幾句。」當你坐下以後，他會低聲問你：「要找點消遣嗎？」

這類事情，是每個大城市所難免的，繁榮是「酒色財氣」的表象，但在一個初到「貴境」的旅客來說，當然缺乏門徑，所知便也不深入了。

台北馬路有行人道的還不很多，而取銷三輪車以後便成爲計程車的天下，交通的紊亂，已成爲遊客抵達台北的第一個不良印象。行人過街，要有赴戰場的勇氣，交通當局鼓勵「人勿與車爭道」，於是計程車統治了馬路，整天在响笛，你不饒我不讓，誰先响笛便表示「我來也」，像有不成文法規定、這部車可享有馬路優先權、因而台北計程車司機，要練得一身好手藝，眼明手快，爭响車笛，倒也算他們有事率並不很高。

台北馬路，以附近總統府一帶爲最佳，大約是國家觀瞻所在吧。台北原是一個小型城市，日治時代所遺留下來的窄陋街道，一如東京一樣，一時是改不了的，何況這個城市發展迅速，現在擁有人口一百六十萬，市政建設趕不上經濟發展，所以對修建馬路，常有頭痛醫頭，腳痛醫腳之弊，對疏導交通，也還沒有整套計劃。

由於人口膨脹，台北地皮「尺土寸金」，造成人多而空間少的毛病，民居且不去說它，以整個城市來說，車多而停車場少，街道擠迫而少公園，市政家所謂「市肺」，讓市民有個呼吸的機會是非常重要的，台北便缺乏「市肺」。

市民的休閑時間，就因爲沒有足夠的公園和「市肺」，只得在街上消磨，促成娛樂事業非常蓬勃，而「台北之夜」也顯得多采多姿，有錢人可上歌廳夜總會，酒家女使觀光客有「賓至如歸」的感覺。中下階層的市民可逛西門町，或到圓環去「消夜」。

圓環在南京西路，重慶北路，寧夏路，天水路交界的地方，是小食店的中心，各店繞圓周建築，成爲一個大圓形，所以叫做圓環。當你置身其間，除了菜香肉香，香味四溢外，還交雜着一片炒鍋聲，小姑娘兜攬生意收音機的廣播歌曲聲，這些聲音造成了圓環的「熱鬧」，也便是圓環的特色和氣氛。

小食店不僅是滷鷄滷蛋及牛雜，猪雜，魚蝦麵飯之類，還有富於地方特色的，例如圓環的蚵仔煎，麻油鷄，鹹菜腸，當歸鴨等，都是我這個「廣佬」所未嘗過的。

在衣食住行當中，台灣的人以食佔首要，根據調查資料所顯示，台灣人的總收入，有百分之四十是用在食方面去的。

社會的繁榮，造成人民對物質享受的觀念加重，這是無可避免的，爲了追求物慾的滿足，便拼命去想辦法找錢，所以台北市民對於發達最感興趣。

如何發達？最現實的「捷徑」是買彩票，如愛國獎券之類，在台北是頗受人歡迎的。而電視上的節目，佔百分之七十與「有獎」有關，出售商品有許多是附有「獎券」的，使人人都活在希望中。

台灣的女孩子也有一個「發達」的夢，由於娛樂事業的蓬勃，電視節目常常發掘新人，她們都希望有一朝成爲「歌星」，便也名成利就了，因爲過去這種例子多的是，而台灣女孩子天賦一副好歌喉，她們對時代曲有瘋狂的嗜好，閑來以讀曲譜爲消遣，幾乎大部份的少女都會哼幾句時代曲的。（未完）

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金山客批世情

正常與不正常

一精神病學家研究結果，認爲香港居民因生活環境特殊，約有三分一市民神經不正常。

金山客曰： 在此被認爲神經不正常之三分一市民心目中，則亦有三分二之香港居民不正常。

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金山客曰： 中華文化復興運動，在美國發揚光大矣。

不願做女人

日本舉行民意測驗，大部份女性，皆表示來世不願意做女人。

金山客曰： 此無他，蓋在日本只有「天皇」而無「女皇」也。

有味報紙

有等科學家在研究，使未來報紙有味化，讀後可作食品。

金山客曰： 黃色小報，早已有味化矣，其味又鹹又濕也。

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金山客曰： 假如此等失竊汽車，失而不復得，則大有助於疏導交通焉。

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UN's vote on Red China and its repercussion

重爲利福民僑以 實現視正

發現聚氯化酚 人體有毒素 大害

在科學家認爲DDT是人類環境上的第一號大公敵以後，由於近代使用塑膠的方便，現又發現「聚氯化酚」(POLYCHROINATED BIPHENYLS)對人類健康危害甚大，可能被目爲人類健康的第二號大公敵。

這被簡稱爲PCB的化學原料用途廣泛，是一八八一年由美國的孟辛度公司所製成，它是一種無色無嗅像糖漿一樣的東西，到了一九三〇年以後，幾乎世界各國都普遍使用了。

比較嚴重的含有PCB毒素而致命的案件，是一九六八年有五個日本人在美國使用含有PCB毒素的油鍋煮東西吃，以致中毒死亡，去年紐約省則有十四萬六千隻鴨，也因吃了含有PCB毒素的飼料而死去，於是科學家們便集中精力來研究實驗，證實了PCB乃危害人體的物質。

PCB是一種液體化學原料，在工商業和農業上都應用廣泛，我們常見的塑膠袋，盒，箱都使用它來製造，還有印刷的油墨，建築用的漆類，繪畫用的顏料，也脫不了PCB，甚至汽車的引擎和輪胎，農業用的藥劑，都大量滲進了PCB，目前美國南、中、西部各省，都曾先後發現好些食品及工業產品皆含有PCB化學成份，而沿海的工業廢水，也因含有PCB而影響到海上生物及魚類。

這種化學毒素對人類的「食物連鎖」有着很密切的關係，例如雞的飼料中含有PCB，雞吃了便會染上這種毒素，人吃雞便在「食物連鎖」上把這種毒素傳進人體去，同樣地，吃了上述在工業廢水染汚中長大的魚，人體也會由魚的媒介，把PCB吸收到體內去。

PCB是一種多氯性的化學結構，累積在人體內不易排除，容易使人的器官衰退，損害視覺，產生異痛及破壞肝臟機能，也容易引起人體細胞變異，成爲癌細胞，并會破壞人體細胞遺傳的基因，進而危害下一代。

對於「人類健康第二號公敵」的報導消息，自從上月由新聞周刊，紐約時報等發表以後，美國全國人民都密切注意PCB在人類生活上所佔的份量，接着，美國食品衞生檢驗局也於上月展開調查，發現現在十分六的用塑膠紙包裝的食品，包括麥片、餅乾、通心料、薯仔、巧克力及脫水食品等，因塑膠紙含有PCB量超過了百分之五的安全標準，影響包裝食品的品質而不能使用。

同時，他們還發現用含有PCB成份的塑膠袋包裝的五萬隻火雞，八萬隻雞和六萬個雞蛋，也已不能食用。

因爲事態嚴重，美國政府最近便採取了嚴格管制PCB的措施，并加强檢驗內外銷的產品，而當初製造PCB的孟辛度公司也在今年九月宣佈不再生產使用了。

從前中國人到海外謀生，辛勞半生，賺了錢便回國買田買地，享享晚年清福，沒有人會希望在海外落葉生根，歸化爲異國籍民。可是這數十年來，祖國政局動盪，僑胞們有家歸不得，加上海外種種排華明潮暗浪，使華僑們在有些國家中不敢認自已爲華人，不敢用中國姓氏，有的甚至要與土人通婚以便易於領取商業執照，有的商店連有華文的店牌也要拆除，華僑文化教育機構所受的困難更不用說了。

這的確是件可悲的事，但這也是現實。我們生活在這動盪的社會中，斷不能不正視現實。現實告訴我們：雖然面臨着各種逆潮，但海外僑胞們都作長遠打算，在僑居地購置實業準備久居，作工商業上永久性的發展，僑胞們把家人接來僑居地，送子女們進英文學校，拿張當地永久居留證或籍民證，再沒有回國的念頭了。

可惜的是：我們僑胞們雖然在異國久居下去了，但卻常被當地人批評深犯下列缺點：㈠不參與僑居地公益事業。㈡不鼓勵子女與當地人交往。㈢輕視僑居國的語文。㈣對當地政治活動不感興趣。換句話說，就是我們身雖在異域，但心仍在祖國。

可是如果僑胞們準備在僑居地作久居之計，便不能不注意這些批評，要參與當地的公益及政治活動，要設法改善與當地社會人民的關係。

猶其是世界政局千變萬化的今天，我們身在海外的僑胞，既無法明瞭台北和北京的心思，也無法知道白宮裡秘密外交的動向。實在不宜淪入中國國內政潮。

也就是說：準備久居在美國的華人，應關心美國政治，關心僑居地事業的興革，不要把台北或北京的利益蓋過華僑利益，事事應以僑民福利爲出發點。

(劉池光)

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